

# NAKED TRUTH,

Or a Plain

# DISCOVERY

Of the

Intrigues of Amorous Fops,

And

Humours of several other

# HIMSICAL PERSONS,

In a

cautious and profitable Dialogue between  
a precious Saint-like Sister called Terpsichore  
and a mischievous Scolding Baffion.

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written by DON FRANCISCO BELLVER  
de Montalvo, and faithfully translated out  
of the Original By W. H. M. D.

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*Dulce est decipere in loco.*

---

L O N D O N,

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THE UNITED STATES

1776 Oct 10

THE COAST  
TAXES  
OF THE  
UNITED STATES

IMPOSITIONS OF INTERNAL OFFICE

Act

IMPOSITIONS OF INTERNAL OFFICE

INTERNAL OFFICE

1776

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THE HISTORY OF THE  
SPANISH INQUIRIES, WITH A HISTORY OF  
THE SPANISH TRANSLATORS.

# PREFACE.

READER, VIVING in the English  
**D**O you wonder to see  
a Spaniard travel  
up and down our  
Nation in an English hab-  
bit, and so light in one too?  
Cease to wonder, and know he  
laid aside his wonted gravi-  
tity purposely, out of com-  
plaisance, that he might more  
freely

freely converse with us, and  
be seeing that the humour of  
our people was such, that so-  
ber Truths would not down  
with them, without an inter-  
mixture of Jollity, he con-  
descends to gratifie our Pa-  
lates, which will nauseate the  
bitter Pills of reprehen-  
sion, unless guilded over with  
Joviallance & Drollery.

500 In his travails here, when  
he of late took his Voyage  
into England, he goes about  
like a Knight-Errant,  
and puts himself upon an ha-

1391

210

201

zardous adventure; rare and  
sure persons for the exorbitan-  
tances of their anomalous life,  
an hard Province 'tis to be  
undertakes, and not likely to  
please, except here and there  
one, who are unprejudiced  
and unconcerned: In his pas-  
sage to and fro, he observes  
the humours of several sorts  
of persons, and animadverts  
upon them pretty smartly.  
sometimes; especially, upon  
the debauchery of the effemi-  
nate Gallant and the Ri-  
diculous Fopperies of the igno-

morally zealous Phan-  
tick; here perhaps as in a  
clear Mirrour thou mayest see  
thy own Face, read thy own  
fault and desiring: Complete  
me before this met to trans-  
late that again, which I have  
once translated already; I  
mean that thou dost not lay  
thy own faults upon another  
but suspect thy selfe under  
the person of another; lay  
thy hand upon thy heart, and  
say is it I the man? And  
what faults thou meetest with  
in my Translation candidly

rather correct, than satyri-  
cally carp at. But first let me  
entreat thee to amend what  
is amiss in thy self, ( because  
charity begins at home) and  
then in him who fervently  
is

Devoted to do you all  
the good he can.

W. H.

---

Ein wort ob er historie  
mit sei hocco solit

J.H.W.

To his Honour'd

# F R I E N D

T H E

Ingenious Publisher of this Face-  
tious Discourse.

**P**ythagoras was i'th right, Lucian's again.  
Reviv'd, we find, in your more happy strain;  
For herein only we acknowledge odds  
Your witty Dialogue reviles no Gods;  
But with free mirth comes bravely to engage  
And lash the Follies of a Brainsick age;  
Now Learning and Religion wasted lye  
Twixt pious Non-sense and wild Drollerie  
Your harmless Joques correct our Ignorance  
And wise Physician-like in complaisance  
To coy depraved Pallats, guild 'ore fill  
With pleasant, Gayeties your salubrious Pill  
A Dish so cook'd all Appetites will fit  
Deep Nations intermixt with sprightly wit  
Envy must grant this composition rare  
A Rabbins learning, and a Poets Air;  
Those that from grave Discourses fly away  
You to good Lessons unawares betray  
The Splay-mouth'd Brother, and his melting Mate  
In this Glass view themselves, and blushing hate

Hence-

Henceforward all the following copperies  
They therefore so zealously did prize

Blow- Apron'd Levites, Fortunetelling Quacks  
Empty scull'd Gallants, cheating what-de-lacks  
All here Arraign'd, hold up their guilty hand  
And for their several crimes receive the brand.

Let superstitious Cato's then stand by  
with their words of affrightning Gravity  
whilst we with thanks applaud your Arg that  
does to profit, and delight us too. (know)

H. C.

## THE NAKED TRUTH,

## NAKED TRUTH,

OR A

## Plain Discovery

of the Intrigues of Amorous Fops, and

Humours of several other whimsical persons, in a pleasant and profitable Dialogue, between a precious Saint-like Sister called Terpope and *Mimologos a Scolding Baffoon*.

Ell met Dear Sister, whether a may so fast.

Terp. Fast me no fast, I have failed long enough already, now I have somewhat else to do than to stand pratling

pratling with you I am so hunc-  
ebitten. Therefore to be short  
I am newly come from a Le-  
ture, And am afraid my Dinner  
will be spoiled the Sermon was so  
long.

Mim. Well the short and the long  
of it is, I cannot find in my Heart to  
say that I am glad you have been so  
well employed, for you might have  
been better occupied, (I believe) in  
some other place, but tell me prithee  
Terpold, what long winded Brother  
in a short Jump Coat did preach to  
day?

Terp. Fie upon you Mimologue,  
you will never leave your old wond  
to flout at goodness, but I thought,  
you could have express'd your self  
more properly, than to call such an  
exercise, Preaching; we who are ac-  
quainted best with the Holy Dialect  
say it standing on ybserbly riguor  
of fact ob; of the pur-  
gative

Mim.

Mim. I thank you good Terpold for admonishing me of my Error, for true it is I did not speak so Congruously when I said so, for now I remember me in Northampron-shire I have heard, is a common phrase among the Sisters there: Such an one Stood to day; therefore to speak at length more properly what was his Name that Stood to day.

Terp. He is called Mr. Scan-byp.

Mim. A very proper Name, Faith Sister to speak according to the Flesh.

Terp. You still improve all I say to this scurrilous scoffing way, you are the errantest Drotter in Nature, and it seems have accustomed your self to it, and consuetudine of Nature, you know custom is a second nature, for I have so much Latin, being taught in my Fathers House when I was a Girl by my Fathers Chaplain, as also a little of the Greek Language.

Mim.

My dear Sir, — It may be you have learned  
French well, — so you will be able to understand  
me. — Yes to deal plainly with  
you, I have. —  
My dear Sir, — I will not ask you, whether  
you have learned Italian and Spanish,  
for I presume, you have not proceeded  
so far. —  
My dear Sir, — It had been no great pre-  
sumption in you, if you had put the  
question, if you will not think it any  
ostentation in me, to answer that  
I have. —  
This is true enough, Sir. For my Father  
resolving, that there should be no-  
thing wanting as to the accomplish-  
ing me in my Education, allowed  
the Masters to instruct me in all  
these Languages. —  
My dear Sir, — I have much ado to keep  
my hands off, from taking thee up,  
and what is purpose, you do so pro-  
foundly and in such a hasty hand. Terpolt  
to do with so many Businesses? — Then  
again, —

bast enough to confound twenty of them,  
 especially when prating is so incident  
 to your sex, that a man cannot well  
 suppose one to be a Woman without  
 it; therefore ~~οὐρα~~ in Greek signifies  
 both terminam & confabulationem; it  
 is vulgarly said, that one Tongue is  
 enough for a Woman, and the Spa-  
 niards do so stomach it, that Women  
 should be learned in several Languages  
 that they will not so much as ad-  
 mit they should have any Latin;  
 therefore they say in their Proverb,  
 De Mula que haze hin, y ~~mugre~~  
 que habla Latin guarde. <sup>Take</sup>  
 heed of a winching Mule, <sup>and</sup> a  
 Lascive Woman, and hear what a mo-  
 dern writer of our own Country saith,  
 one of the Minor Poets at least; <sup>whose</sup>  
 Verses in English run thus. <sup>in</sup>  
 You will me to a Wifc rich, fair and  
 young, <sup>which</sup> is this <sup>the</sup> <sup>the</sup>  
 Thus had the Spanish, French and  
 Latin tongue <sup>the</sup> this say, into  
 this

I thank you Sir, for I will bate  
none such

I think one Language will be tongue  
too much.

Then love you not the Learned? As  
my life

The learned Scholar, not the learned  
Wife.

Terp. It is an hard and unjust sen-  
tence in you men towards us to  
doom our sex to the wheel altogether,  
as if we were fit for nothing  
but to spin, and prick in a Clout;  
whereas we are capable of more  
sublime things: I know it is com-  
monly told up and down in the  
Mouths of the Vulgar, as you say,  
that one Tongue is enough for a  
Woman: In some sense I grant it is  
true, that is, where there is not  
prudence to regulate and moderate  
our words and actions; and in that

case

case for all as I know, one Tongue  
 may be too much. But discretion  
 doth not consist so much in speak-  
 ing few words, as no superfluous or  
 impertinent ones. Therefore ma-  
 ny tongues are no harm, if we know  
~~πηγὴ θ' ὅπερ δῆ δε λέγειν οὐαὶ αὐτοῖς~~  
 as the moralist Plutarch hath it.  
 Parts both natural and acquired in  
 Women, and good qualities make  
 their Company acceptable, where-  
 as it would be an insupportable  
 burthen for men to stay long with  
 us, if we did twitile about nothing,  
 but what Bands or Gowns were in  
 fashion, or such like *Geo.-Geo.*  
 things, and affected nothing but to  
 besmear our Faces with paint, which  
 is the *χρηστήριον* of an unsanctified  
 Mind, and is altogether inconsistent  
 with that profession we make of  
 Sanctity; yea truly 'tis a great scan-  
 dal to the precious people of God  
 in all places, and argues a Woman

to be very immodest, I remember  
 what the Italians lay of such an  
 one. *Donna che si lascia vedre per al-  
 tro che la persona*: and likewise it is  
 as great an offence to the Saints,  
 to see some of our Sex (which is a  
 thing that I could wish was not so  
 commonly practised among us) to  
 besmirche our faces with paint,  
 which flew as a good Author saith  
 wittily; that there is a Room to be  
 left, by the Bill on the door. I say,  
 should we affect nothing else but  
 these things, and to appear in a  
 new Habit or Dress every day, or  
 as if we were nothing else but a  
 kind of walking Mercers Shops,  
 and were born and shaped for our  
 Clothes, and consequently if Eve  
 had not fallen had lived to no pur-  
 pose. What delight would sober  
 persons (think you) take in our  
 Company? We labour under  
 great infamy in this kind, it is said

we have got such a trick, to be led  
long a tricking our selves up, that  
half a day is scarce sufficient to  
make our selves ready; and there-  
fore, when Terence, that knew well  
enough how to speak true Latin,  
and so was well enough acquainted  
with the Feminine Gender saith;  
*Dum molitur, dum comuntur, An-  
nus est.* Sic dicitur in 2dū 29dū

Miss. Herein I do agree with good  
Terpole, that the knowledge of any  
thing that is good is so far from being  
a burthen, that it sets a lustre on, and  
is an ornament to the persons that are  
endued with it. And I know no rea-  
son why Women should be barr'd from  
cultivating their minds with rea-  
son and knowledge, which if they do  
seriously endeavour; (else it is spoken  
without flattery) I sincerely believe they  
are capable of as many vertues as men,  
and what if I should say they exceed  
them; for they are of a finer maner

and temper than Men; for wherein  
Man was made of the dust or slime  
of the Earth or Red Earth, Woman  
was made of the dust or slime refined,  
she is so curiously and exquisitely  
 wrought, that is said in Holy Writ,  
 Gen. 2. 22. That God built her, for  
 so you have it in the Original; though  
 in translate it made her, which  
implies what an admirable structure  
 was reared upon her she was made; as  
 if she was Gods Master-piece, and that  
 he shew'd his chiefest skill in her con-  
 ceivance, you see then what a curious  
 piece of work Woman is, and not-  
withstanding the vilifying and satyri-  
 cal expressions of some malevolent per-  
 sons, who thought they love them well  
 enough while they are pleased by  
 them, yet when that is over, they take  
 a pleasure to speak evil, and write de-  
 faming Libels against them, such is  
 habit of the Italians, Se la Donna  
 fosse poca cosa come à buona, la mi-  
 lano

namma foglia le farebbe una veste &  
una Corona.

Were a Woman as little as she's good,

A Peacock would make her a Cap and

Hood,

Notwithstanding (I say) this and such  
like Sarcasmes (which are more wor-  
thy of contempt than any confutation)  
it is evident enough they are suscepti-  
ble of all excellent qualifications, and  
if it were fit so support so known a  
Truth, with so weak a Prop as fiction  
is, I would refer those that doubt of  
it, to the Poets Nine Muses, to which  
we ascribe the invention of Arts. But  
there is a real exemplification of this  
in Anna Maria à Schurman; though  
she was of no great stature of Body,  
so what an Altitude and Procerity of  
Knowledge did she grow to; she was  
a Paragon for many incomparable Qua-

Micr and Vertues, that she was adorned with. She wrot Latin so elegantly and politely, as none exceeded her; as appears by her Works in Print: In which are many Epistles to several Learned Men, most in Latino, some in Hebrew, Greek, and French: She was even ad stuporem Docta. See what an Honourable Elogi Galenius gives of her, which is printed with her Works. She had a transcendent talent in Limning, engravings, and a curious Hand at Needle-work; so that the Cloth she wrought upon even seemed to pride herself, in being prickt and wounded by such an Hand. There are many other prouess of other Nations, that are qualified with rare and singular endowments of Minds, as that ~~great~~ <sup>great</sup> Herofnia the Dutchess of Newcastle; whose Name will be eternized after her Death, by those living Monumenes of her Books.

But what shall I say, or rather what shall

Shall I not say ( if I had a Copia Verborum sufficient for such an undertaking ) of Elizabeth Queen of England; who ( altho' she was not in Communion with the Roman Church ) was a Peerless Pearl of Virtue, and all excellent and admirable Sciences, the great VVonder of her Sex.

What Language was there so difficult, that she did not attain to, and that in perfection. Mr. Ascham who was one among the rest that instructed her, hath for the perpetuating her Memory left it upon Record, that she read more Greek in one Day, than many great Doctors did read Latin in a whole Week. But I shall say no more in a Panegyrication of her, lest it should Eclipse the splendour of her unexampled glorious actions with unpolished lines, and indeed what Tongue can sufficiently express the Grandeur of her unparallelled perfections.

Una

Uma loqui te Lingua nequit, quae  
laudis optimæ  
Materiam linguis omnibus una  
dabas.

One Tongue in Praise of thy great worthies  
so weak.

which yields full matter for all Tongues  
to speake.

“ There are some other Women  
that I could mention, though not  
“ that excell in the knowledge of  
“ Tongues, ( for indeed since Men  
“ are so ill affected to their Tonguing  
“ of it so much, they have lay'd a-  
“ side the study of Languages. ) Yet  
“ are adorned with many eminent  
“ qualities. But they being now  
“ living, their Modesty will not suf-  
“ fer them to hear their own com-  
“ mendations, and so I shall forbear  
“ to name them; by what I have  
“ laid

" said then, I think it is apparent  
 " enough that Nature, or rather the  
 " God of Nature hath not denied  
 " Women parts and abilities, suffi-  
 " cient for the acquiring the highest  
 " attainments and perfections that  
 " Men are capable of; and that all  
 " kind of *Knowledge* and *Virtue* is  
 " as commendable in them as in  
 " Men. Therefore I cannot but  
 " Judge that Satyrical scomm that  
 " *Francis Duke of Brittany*, used  
 " concerning *Isabella the Daughter*  
 " of *Scotland*, favoured more of an  
 " humour than *reason*; who when  
 " he understood that she had been  
 " studious, and was learned, said,  
 " that a Woman was knowing ei-  
 " nough, when she knew the dif-  
 " ference between her own *Score*,  
 " and her husbands *Doubler*.  
 " Terp. I am glad since you have  
 " dissented from me all along in our  
 " former dissertations, that now at  
 " length

length we meet in *Proteria*. And I give you many thanks for the sight you have done our Sex.

Mim. I hope the rest of the Sisters will have the same Sentiment, that you have, of my good inclinations towards them, and that they will shew their forwardness upon occasion to pleasure me, when I stand in need of them; but it comes into my Mind to propole to ask you another Question, which I had almost forgot, since you have travaded through the knowledge of so many Tongues; Did you not learn Hebrew too among the rest.

Terp. Yes I did learn that too, so far as to read it, and to give the Grammatical Construction of two or three of Davids Psalms: for it being the holy Tongue, the primitive Tongue, and the Language that God revealed his Will to us in the old Testament, I thought it was worth my enquiry into it; not

Mim.

Mimb. But there is another reason  
which you have omitted, that seems on  
paper a great deal of force with it, and  
might induce you to leave this Tongue  
more than any other, and that is, be-  
cause it hath more Cognation and Af-  
finity with your sex than any other;  
for it is to be read from the Right  
Hand to the Left, and thereupon a  
good Author saith, that Women and  
Hebrew are much alike, they are best  
when read backward. ~~so that~~ <sup>so that</sup>  
but Captain You are still for your Puns  
and Jocquies, but to be serious: I  
wonder that since the Hebrew tongue  
is of such antiquity, and condu-  
ces so much to the right under-  
standing of Scriptures, that it should  
be so much vilipended, yea and ex-  
ploded too; and that by Men, who  
would fain have the World believe  
that they are not inferior to any  
for learning. ~~so that~~ <sup>so that</sup> ~~right over~~ <sup>right over</sup>

Mim-

Mim. " There is no other account to be given of this, but that it proceeds from Ignorance and Envy, for those persons that do contemn it, are (as the Elegant Moralist *Plutarch* expresses it) like those that are troubled with blear Eyes ταξες ανων τοι λαμπερον ειλαρασσομενοι who cannot look upon any bright thing without great offence: Such think to raise themselves to the Zenith of an huge Reputation by censuring and eclipsing of others that know more than they: These persons deserve to be severely lashed, but that I conceive 'twill be time mispent they are so incorrigible: I shall say no more now concerning such but this: They being *Blind* stand more in need of *pity* than *reproof*, and being they refuse to have their Eyes opened, and be led by Council; a Dog with

mim

" Be

" Bell about his Neck is fitter for  
 " them than good advices only in  
 " compassion to them. I could find  
 " in my Heart to sound forth that  
 " doleful Ditty commonly used by  
 " Persons deprived of their sight.  
 " Good people pity the Blind. But  
 " notwithstanding the knowledg of  
 " this Tongue is so decryed and de-  
 " preciated by such men, it is of  
 " great account among others that  
 " know how to value things right-  
 " ly, and thought to be very useful;  
 " for the Ignorance of this Tongue  
 " hath been the occasion of many  
 " Errors not only in *Learning* but  
 " in *Religion* too; for want of un-  
 " derstanding the Equivocal word  
 " *mp* which signifies both an *Horn*  
 " and *Light*, or *Brightness* as you  
 " find it 34 *Exodus* v 29. Moses  
 " most ridiculously is painted with  
 " *Horns*, which is the cause of great  
 " laughter to the *Jews* and *Arabians*,  
 -  
 " to

folk see the reverable old Prophet  
as Metamorphoseth into a Cornish  
knight. If all men were as fottish  
and ignorant as some are; what  
would have bin come of us (think  
you) as to the Holy Bible; should  
we have received it without a  
great deal of mixiture and corrup-  
tion? No surely; circumspect  
to care and see that we are be-  
holding to no man; preferring it in  
its native purity as they woul to  
is silent and dight in this kind that  
signois a striver in a m. Biblio. Barbra  
val. 17. fol. 17. 28. 1. d. 1. Jobab killed  
his Master because he did the  
work of the Lord negligently;  
be he reading Deuteronomy 28. v.  
19. 19. 2. Timch. Zachat Amalek, h. c.  
1. 2. delecta mascum amalek, when he  
digh to have read Zechar Amalek,  
h. c. memoriam Amalek. This sto-  
ry too St. Hieron records as a very  
memorable thing; q. it will be hot  
“mi-

"mistaken) in his exposition of the  
 "Sixth Chapter of *Numbers*. Now  
 "you see by this, how necessary the  
 "knowledge of this *Hebrew tongue*  
 "is, especially for men, and it  
 "would do no harm, if Women  
 "had a little *smack* of it, as you  
 "say. Terpore you have;) but your  
 "smack Madam is more taking with  
 "Gallants. But stay! Where do  
 "we ramble? this discourse of Lan-  
 "guages was a thing *obiter* mention-  
 "ned, and not mainly intended  
 "therefore I must remind you, of  
 "what past before, in reference to  
 "the *Lecture*. You told me I re-  
 "member who it was you heard at  
 "the *Lecture*, but you did not ac-  
 "quaint me with the Subject matter  
 "of his *Discourse*. Therefore I  
 "pray tell me now what Doctrine  
 "did this *Spaniard* you spoke of be-  
 "fore *Zouch*, or rather prattle. his  
 "introduction has j. l. 1700

Trep,

2d Tierp. I must once again correct you, for now you don't only make a mock of Religion, but also speak very improperly, when you call it *Teaching*, & for we of the Conjugational Way, term it *Holding Forth*.

110 Mim. " This is an heavy charge, although I doubt not but to clear myself from the first imputation, of flouting at Religion, although perhaps not from the second part of my charge, as to impropriety of speech." 111 Bon 112 to Tierp. But I hardly believe you can do either, you are so obnoxious.

113 Mim. I say as to the first part of my charge, of scoffing at Religion in Truth, I plead not guilty, but as to this Mock Religion of Conveniencing it, I do make a Mock of it, it is no great crime for it is but an holy Cheat at best, who indeed can refrain from laughter, to hear such poor, Jejune, flat and impertinent

gire

ex-

expressions, Taurologies, a Myriad, with a Company of wyer drawn Metaphors, and holly Knick-knacks and conceits, extemporary effusions, sanctifyed non-sence, and ridiculous Fopperies, which flow from such Pulpitcers Mouths; as intenſibly and eaſily as excrements from ſome ſick persons. I proteſt for my part, I think it is time mispent to hear ſuch, and that one had better be employed in picking of ~~flaſh~~ or as the Emperour Domitian, in catching of *Flyes* by an Hour Glafs, (who was truly therefore styled, an Enemy to Flies and a Fly to his Enemies) then to ſit two or three Hours, to hear ſuch pitiful Nonſenſical, and ſometimes blaſphemous ſtuffe. But as to the ſecond part of my charge, I do agree that word you uſe, might be more proper, of *Holding forth*; for the Siſterhood don't love obscure myste-  
rieſ, or ſtudie wiſe diſcources, to ſhow iſ.

rious things, that need unfolding ;  
 but are for ~~down-right~~ Truths plain-  
~~which is to be held open~~ For Truth and Women  
~~are much alike~~ Truth is best naked, and so are Women ; they are  
 most ready, when they are ~~unready~~,  
 therefore some Lyvers will not ad-  
 mit of the word No withstanding in a  
 Joyniture, but instead thereof put in  
~~alwayes~~ provideth.

Nakedness is that which restores  
 Women to themselves, for the va-  
 riots dressings of all Nations do  
 strangely disguise them, so that  
 they must put off their Masquin dis-  
 habits, or be taken to pieces like  
~~watches~~, as they can be enjoyed.  
 Now we cannot do Women greater  
 right, than to be Judged by one  
 Rule ; then do but once ~~uncover~~  
 Women, and they are all the same.  
Colines tells us, that a Prince is be-  
 st upon the point of Marriage,  
~~cloathed~~ in a Lann smock, to be  
 viewed

viewed by Ambassadors; and laid; she would put off that too if required. Thus you see Nakedness is a sure Rule for the preventing of mistakes, for every Woman out of her Cloathes is of the same fashion, but this will not be believed by Gallants but they will Coast about the metamorphosis of Women, and so insatiate they are in their desires, that they would willingly try all ways and means, they will leave no stone unturned at Wherstones-Park, until they land upon the new found island, (as they fancy) which as indeed it is as commonly known as the isle of Man and hath no relation at all to Ursula imognita; but the frequent speculation of an Isle stimulates Men to the enjoyment of a thing, which when enjoyed they find no comfort more in imagination than reality; like the King of Night Marcius in Dreams you

Imagine it a *Twight*, you Grasp at it, and awake, and 'tis nothing. Pleasure in this kind is a *Juno* in the pursuit, and but a *Cloud* in the Enjoyment: It is but a mere Dream, or shadow of a Dream rather: In *Egypt* there was a young man that had a marvellous fancy unto a famous *Courtesan* called *Thalis*, who did ask him such a great summe of Money to lye with her, that it was impossible for him to give it: at length this Youth being so deep in love with her, dreamt one Night, he lay with her, and enjoyed her: This *Courtesan* whom he had taken such a fancy to, hearing of this his Dream did put him in suit before the Judges, to be paid her Hire, for the pleasure the young man had taken of her by imagination: *Bocchoris* hearing the summe of her complaint, commanded the young man to bring before him in some Vessel,

At a certain day appointed, as much  
money as she did ask him for to  
lye with her; then he bad him toll  
it to and fro in his Hand before the  
Courtesan, that she might have the  
shadow and sight of it; for (quoth  
he) imagination and opinion is but  
a shadow of Truth. But still sup-  
posing this young man had really  
his desires fulfilled, yet he would  
have found, they had been more  
in imagination than in Truth, for  
Opinion is the Shop of pleasures,  
where they are at first forged, and  
receive their birth; and as they are  
generated of an Airy Phantome, so  
they dye in a fume, and disperse in-  
to nothing. But hold, I fear I  
shall run out too far upon this  
point, and be guilty of a digression;  
therefore I must look a little back,  
and recollect my self: You may re-  
member I told you the Sisters are  
for Down-right Truths, plainly laid  
open,

open, and you know Women are  
 counted best on the sudden, and  
 therefore don't love a person, that  
 is long before he comes to do ;  
 like those differing Brethren of  
 the Conuniting persuasion, who  
 are wont to affect in a time com-  
 mon notion with an huge August  
 Preface : Just so Brothers of the  
 same opinion did lately, who teach-  
 ing the Brotherhood and Sister-  
 hood, spake thus : It was well said  
 of us great a Divine as ever Europe  
 brought forth : Nay if you will be-  
 lieve Gregory Nazianzen, and he  
 was a man of celebrated fame  
 for all his learning, he was  
 not only well laid, but it was very  
 well said, that, *Faith is good* if it  
 be a *good Faith* : But I remember  
 how much this redious Fumbler,  
 was disrelished by the Holy Sisters,  
 for they like those best, that come  
 to the *point* quickly, (the vertical  
 point

point I mean) which by a Trope  
or *Stilo Novo*, may be called *Tupp*  
*Style*; because there are more ways  
to the wood than one; but whether  
you go this way, or that way,  
still 'tis the same thing, to wit a  
thing of nothing; for take the whole  
and yet you have not enough, nor  
they I warrant you, for *Women*,  
*Priests* and *Poultry* never have enough;  
(as is commonly said) and although  
it is a vulgar saying, that *Virtus cap-*  
*sisit in medio*, it is not so in this  
middle though it be the best part  
of the Female Sex, according to  
the French Adage. *Des femmes et*  
*des passions, le milieu vaut le mieux,*  
*i.e.* Of *Women* and *Fish* the mid-  
dle is best.

Tupp. I cannot pass by some things  
you say in defense of your self, with-  
out a severe Castigation, you call those  
precious Soul-piercing, yea Soul-sa-  
ving, heart-breaking, sin-destroying,  
yea

(30)

faith confirming Truths; poor, flat, jejune, impertinent, seditious and blasphemous things; thus verily, is a gross Error in you: For they that Hold forth to us are men of such courage and zeal, that when we are once sunk in our spirits for want of meet helps, they keep us from despair, nay they are Boanerges's Sons of Thunder.

Mim. I grant they are Sons of Thunder in some sense, but instead of Soul-saving Truths (as you call them) that you pretend they should deliver, they thunder out Soul-destroying; State-disturbing, King-reviling Doctrine, and are so power-  
*ful in their Holding Forth this.* And something else that I could tell you of, (if I were minded) that the Sisters, cannot but fall before them as Lightning, they being Women of extraordinary humility and holiness, having heretofore in the days of usurpation, and in times of dark-  
*neses,*

ties, petitioned the ablest Members, that they would be pleased to stand unto them shewing a great readiness at all times, especially in these dayes of more light, or rather more ~~light~~ dayes, to lay down themselves with their ~~hole~~ substance; and now there is no great fear that they will Apostatize from their first principles, although nature may be so prevailing in them, that they may Fall back a little.

Terp. You will never leave your Drooling (Mimologue) 'tis strange you should affect, this scurrilous, fantastical way.

Mim. Come, Come Terpote for all you look so acimutely, and speak so precisely, as if you were such a Saint: Yea, though you turn up the white of your Eyes, and make such a shew; yet if my skill don't fail me in Physiognomy, you look as if you would turn up somthing

(32)

thing else too, provided it be done  
in due time and place, and so no  
Scandal to the strait-laced Sisters ;  
Come, you see I know you a lit-  
tle, you are *Pisello da buona cucina* as  
the Italian Idiom is ; you are loose in  
the Halls I'll warrant you, and now  
I hope I *touch* you to the quick : I  
do the rather use this *Gibing* way :  
( which you charge upon me as  
a fault it seems ) because I would  
rain laugh you out of that silly *ram-  
bling* humour of yours, that when  
you have a good *orthodox* Preach-  
er in your own Parish, you should  
leave him, and go a Pilgrimage two  
or three Miles, ( it may be ) to  
hear such pitiful, nonsensical men  
keep a babbling, who beat upon the  
*Cusion*, more than their *Text*, and  
make the *Pulpit* groan more than  
their *Heavers*, whom you of the  
Sisterhood admire, because he de-  
livers all he faith by *heart* : Oh say  
they,

they, I care none, he never looks upon a Book, and indeed 'tis no marvel, for 'twas a thing he never was ased to. I'll hold you a good wager Terpold, that I'll make a better Sermon than never preached in my life, than any of those song-rous *Philip-Thumper's* you use to hear, and so work upon the Sisters by my Doctrine, and overcome them so, that they will be more ready than in times of yore, when the old *lusty puss* was sturted, (the good old Cause I mean) to bring in their Bodkins, Thimbles, and Marriage-Rings, and all that they have, and lay them down and themselves holy at my Devotion.

Terp. Here is methink clamoris sed parum lata (as they say) great boath but little roath. We warant you to

Well, come and try and bring some of the Sisters with you and I'll exercise them to purpose.

Terp.

Terp. By my trulys I could find  
In my Heart so come if you be in ear-  
th.

Mum. Dont doubt that, for I  
am serious, but remember then to  
come, *Die vertris* which is to mor-  
row at Nine of the Clock in the  
Morning, ( for I am best at morn-  
ing exercise ) to *Grubstreet* at the  
Signe of the *Naked Woman*, because  
that is a very convenient Conveni-  
tional place, and I'll be sure to keep  
you with you, in the mean time I'll  
Bid you farewell.

Terp. I can hold up no longer  
now 'tis so late, 'tis twelve a Clock  
for this Night I verily believe, there-  
fore I must go sleep.

Mum. Good Night to you Ter-  
pote, I'll leave you to your rest best

Terp. I wish you a good Night's  
rest Mumologue, but I remember your  
promise of exercising to morrow, and  
I'll be at you as soon as I can.

Mum.

Mim. I'll warrant you, don't fear it, but I will be punctual.

Corina, Good morrow Sir, are you Mr. Morologue.

Mim. I am no more a Logg than your self, my Name is Mimologue.

Cor. Pardon the mistake of your Name Sir, you are the person intended.

Mim. Well! Go on, what is your business with me.

Cor. My Mistress Madam Terpold sent me to know whether you were come, and were ready to exercise here, as you promised: she being at the next door, at the Sign of the Green-Gown.

Mim. Let her know, I have been here this half Hour, and come as you

is in Lying and they would never speak Truth again: Now beloved if you would find me hereafter, never look for me in the Text, for it may be I may never come at it again, No more than those Rambling Episcopeters you hear, who are as far off from the Text, as that unskillful Archer was from the mark; whom when Diogenes saw ready to shoot, he presently ran to the place where the Arrow was to be directed alledging this reason for it, *μη πληγώ* that I might not be hit. Well my Beloved the Text you have heard, from which words I shall gather this plain Lamping observation which flowes naturally from the Words, viz that Lying is a very pleasant; edifying, and universally profitable thing allover the Christian World. Now I shall speak to these words first by way of Exposition, secondly by way of Application thence

well provided as I could possibly make  
a time.

Cor. I shall readily perform your  
commands; your servant Sir.

Mim. Farewell sweet Heart.

Mim. Hoh ! Good morrow Terpole, you are come I see with the Brethren and Sisters, you have brought to hear me: Well I am none of the best gifted, but I'll perform as well as I can. I pray walk into the next Room, because that is most convenient for the purpose: So 'tis well now the company is come together I'll begin: My Beloved, prick up your ears, and hearken with all diligence as you shall find it written for your instruction in the Second Book of Pseudology Cap. 3. v. 30. in these words Oh that men were wise, and would consider what pleasure and profit, some

ting up all with a word of *Exhortation*. *Lying* ( Beloved ) is a word of great Latitude and extent : As to its *Pedigree* I must tell you 'tis of great Antiquity, it comes of a very ancient Family, the first *Temptation* that ever was, it was a *Lye*.

But that you may know what *Lying* is, you are to take notice that the credit of the *Relator* is that which makes the difference between *Lying* and speaking of *Truth*, for a *Lye* believed is *Truth*, and *Truth* not believed is a *Lye*, and here I'll illustrate this with a short story that concerns a *Conventicling* Brother who exercised upon the *Butchers* Wife very ardently, ( admiring him as many of the other Sisters did for his profound knowledge in revealing of mysteries and secrets, or rather Mistress secrets ) you may perhaps guess whom I mean, but I'll do him that right.

not to name him, because he is dead and gone, and *τίνην μή καλοῦται* is a precept. <sup>JOV.</sup> But the story is thus; there was a plain farming Fellow in the Country that lived near the said Brother of the *Congregational* way, that had a youth to his Son, who though a *Minor* in Years, yet was arrived to a great *maturity* in all debauchery, and notwithstanding the repeated admonitions of his Father, he continued in his wicked Courses, insomuch that his Father and despairing that he could ever work <sup>more</sup> upon him, so as to reclaim him, deliv<sup>er</sup>ed the said Teacher that he should exercise his Jurisdiction over him, he being a person of such Authority among the *Brotherhood* and *Sisterhood*, thought (it seems) that and his Reproof might take such impression upon his Son, so as to reclaim him; and to be short, the said right brother meeting with him one day

did severely castigate him in this manner. Oh ! Sarah ( saith he ) I hear fine things of you ; you are a notorious Rogue , you have got a trick ( I hear ), that when your Father sends you to keep his Sheep to play at Cards , and loose , I know not how many of them at One and Thirty , that is a Lye saith the Boy presently ; How now saith this Teacher you are a rude Rogue indeed ; do you give me the Lye , why quoth the Boy 'tis true enough that you did tell a Lye ? why how is that Boy ? ! ( saith he ) Marry thus ; when I was One and Thirty I alwayes won yea that is true indeed Boy saith the Teacher . But Sarah I hear of another Roguish trick you have , and that is you are wont ( when your Father is angry with you for your evil practises ) to drive his Sheep over a narrow Bridge , and so they fall beside and are lost ,

that is another *Lye* saith the Boy; why Boy, (quoth the Teacher) how is that? thus tis replyes the Boy; those Sheep that go over the *Bridge* are safe enough, but they are only *loss* that fall *beside* the *Bridge*; so this Brother was convinced that the Boy spoke *Truth* in both these things he charged him with as great misdemeanours; but notwithstanding it fell out to the true, as the Boy said, he was givenenough to *Lying*, and so are many beside him, that are *men*, who have so used themselves to *Lying*, that they will *Lye* as fast as a *Dog* will lick a *Dish*, now the reward of such persons is, to never to be credited, although they chance to speak *Truth* *πραγμάτων γέλασθαι αληθεύειν* (as a good Author of *faith*) but of all persons that are addicted to *Lying*, none have so good a warrant for their *Lying* as *travellers*, for they may

Lye by your Authority, when I Was at  
 Amsterdam in Holland the Descrip-  
 tion of an Ambassador, that obtain-  
 ed very much there, was, Legatio  
 est vir bonus, perigrin missus ad men-  
 titionem Reipub: causis: but if others  
 doint (Lye, and the News be true  
 that we hear) Ambassadors shott are  
 never diskey to illy more for such a  
 purpose, for that Commonwealth  
 or State ship is eide aefund, but bicing  
 a thing so odious to the people, that  
 though their been great discords  
 among them, yet in this they agree  
 all and cry loug with one laund.  
 The Devil take the States, But if  
 Ambassadors are so much given to  
 lying, (as you heard before) iwhan  
 then are other ordinary Travell-  
 ers: It is so Authentick with some  
 of them, that they will take it for  
 an high affront, if you do but so  
 much as question the Truth of any  
 thing they relate, though it be me-  
 ter

ver so improbable, and indeed they have told Eyes so often, that they at length themselves believe them to be true; and are ready to Dwell any that seem in the least to contradict them: Yea, though there be an evident impossibility in the stories they relate, as there is in that of the Bishop of ~~Minas~~ who bragged that he had a flame of the Bush which Moses hold burning. And that likewise of the Holy Relique of the ~~Cross~~ of which the story runs thus. A Dutch man making his confession to a Massy Priest at *Rome*, promised by an Oath to keep secret whatsoever the Priest should impart unto him, until he came into *Germany*, whereupon the Priest gave him a *Legg* of the ~~Cross~~ on which Christ rode into *Jerusalem* (very neatly bound up in an silkencloath,) and said this is the Holy Relique of that *Ass* on which

the Lord Christ corporally did sit, and with his *sacred Leggs* touched this *After Leggs*: Then was the Dutch-man very joyful, and carried the said holy Relique with him into *Germany*: Now when he in the presence of *Four* other his *Com-rades*, shewed it, each of them having likewise received from the same Priest a Legg, and had promised the same secretly; they breaking out into great admiration said; *Lord!* *Had not we five Leggs*: From whence it cometh that the *Indians* do jeer the Dutch-men and hold them for very gross ignorant people.

¶ *Leggs* in general being *nakedly* and abstractly considered, first imply *soft*, for by this means we *enjoy* *rest*, that which all things, even to the lowest inanimates rend *unto* with a strong propensity, from themselves violently rush down to

to their Center, and increaseth their motion as they come near it: those that are used to hunt in Whetstones Park have sufficiently experimented the Truth of this (or else they have not been given so much to Lying as the World thinks them.) Flames and Fire mount upwards being impatient of those Vnoctious and Sulphurous Prisons to which we confine them, all things tend to quiet and rest. If a man would obtain quietnes in any kind, there is no way so conducible as serenity of mind and quietness: hence it was that the Poets secluded the Muses to mount Parnassus, to Fountains and Groves, as knowing that Cities were no fit places for any profound Meditations; and consequently much company an Enemy to it: For this reason I believe it was that the Learned Sir Henry Wotton after his many Embassayes and negotiations concluded

eluded thus tandem hoc didicimus  
mas sapientiores fieri quiescendo.

Secondly Lying as it implies negation  
(as I told you before) so it implies  
health also; that is to say in Women  
for it very much conduces thereto  
unto, provided they lyse according  
as the French Proverb hath in it  
femme est bien malade, quand' elle n'a  
st pas renir sur le dos. This Woman  
must needs be sick; who can  
not lyse on her back.

Thirdly, lying implies pleasure  
and so 'tis true as I told you in my  
Doctrinal observation that it is a  
pigallant thing for Women especially  
but this is no otherwise true,  
but as there is lying in the rases that  
is when men lyse with them; for  
they take no pleasure at all in lying  
alone in this world. Now I will  
conclude.

Now

Now though I say *lying* is a very pleasant thing, you are to take notice that I do not mean this of a *prudent* or *lawful* *Lying*, for there are some *Women* that is *not lawful* for men to be with them: And therefore Mr. Take-o'-Trust a great *Casuist* of the *sisters* makes a nice distinction herein, and *cures* it for an *hair*, A man ( saith he very *argutely* ) may *be* with his *own* *Man's* *Wife*, but *not* with *another* *Man's* *Wife*: And Dr. *Amphibolus* another great *Casuist* saith, that it is *not lawful*, or at least *wise* *not expedient*, for a man to *be* at all *times* with a *Woman*, *no* *not* with his *own* *Wife*, for one may as he phrases it *use licet illis*. But ( beloved ) for my more methodical proceeding, you may be pleased to take notice of a *Tripartite Division* of *lying* that is commonly known, *viz.* an *officious*, a *Jocose*, and a *pernicious* *lying*. Of these in their order briefly;

briefly; But rouse up ydur selues  
(Brethren) for I see some of you a-  
sleep with your Heads in the fisters  
laps; a foul shame and a great Ican-  
dal, that when I am standing here,  
you should be there; Almell you  
truly or rather a iure by this ought  
not to be: I pray mind what I told  
you, I said there was a threefold  
Lying, this lying of yours make a  
Fourth, but I knew not under what  
Topicke to bring it. A except it belal  
legorius lying; but to return to the  
Text, and first there is an officional  
Lying as I mentioned bespre. And  
that is when a man lyes with his  
owne wife, (but this is a thing not  
much in use now a dayes and there-  
fore I le but lightly touch upon it.)  
As for this *various* lying, it is a  
thing every husband is bound to  
do ex officio if he would be count-  
ed an honest man. Although some  
are so wise not to lye themselves to  
a third. dury

duty in this kind. Therefore the Itali-  
ans say *Gli homini da bene si mari-  
tano gli s'avranno*. Honest men use  
to marry, but wise men carry; I  
have heard some Gallants say, that  
a *Wife* were a fine thing, if she  
were an *Almanack*, that a man might  
change her once a *Year*: If the age  
we lived in were so *loose*; how ma-  
ny *close* students should we have;  
that would turn over such Authors  
*apace*, if they could have a *liberty*  
to turn them off so *soon*; for they  
are apt to think that variety in such  
*Books*, as well as in other things,  
doth *delight*. *Et in sevillim  
ni. citib. innotescit a mort. h. 1560  
h. 1560*  
But there is another sort of Of-  
ficious *lying*, and that is such a *Lying*  
that is *hurtful* to none, but is  
of *advantage* to some persons omo-  
ther, this many times is *profitable*,  
and may lawfully be used. As for  
example, if a certain General of

an Army should see a kind of dependency in his Soldiers, and he to bear them up and encourage them, feigns that there are auxiliary forces coming to their succor; and by this means puts courage into these Soldiers when they were almost exanimat'd thorough fear; shall not this figment (think you) be dispensed with, that is to usefull? Plato allowed a lyce lawful either to save a Citizen or deceive an Enemy, this kind of lying Abraham used with Pharaoh, and Abimelech and his Servants, and likewise the Hebrew Midwives in Ægypt, which proceeded from a fervent desire in them to promote greatly the good of those persons, and therefore allowed by Origen, St. Hieronim, Chrysostome, Innocentius the third, Cæsarius and others: Nay, this is of such Universal use, that there is no lying for Trades-men of all sorts with-

without it ; I believe if man had not fallen, they should never have needed to use it, but as he is now it is hard for him to live without it ; No lying no living. There are no Dares scarce vended without the help of this, either at home or abroad ; they think they can gain no custom without this *custom of lying* : Oh saith one, it cost me more, when you have bid money for a commodity, this is commonly practised in the Exchange ; scarce any thing is sold there without the *exchange of a lye*. And some of the Women there will be ready to fly in your face and scratch you, if you should seem in the least to suspect the *truth* of what they say, but if you should escape their Nails, you will be pelted with the *Hail-stones of opprobrious words* which will fly thick about your Ears, although such persons would shew

shew more wit, and get more money, too, if they were more complaisant, and used more gentle and sweet Language: for chi non ha denari in borsa babbia niel in Bocca as the Italian Proverb is b. e. He that hath not money in his purse, must have honey in his Mouth. Xiphilinus tells us, that Livia the Wife of the Emperour *Augustus*; promised *Numerius Ascius* five and twenty thousand Crowns, if he would swear that he saw *Augustus Caesar* after his Death ascend into Heaven: Now quis potest tot armatis resistere, is there any fool fool-hardy *go*? Nay fool-sottish, has would refuse such an offer, onely supposeth the scrupulosity of a fiction. Many of the Brother-hood make no bones of being head of a *congregation*; and will they ( think you ) scruple the having their hand in a *congregation*: No I'll warrant you, when they are about *deputation*, it will

it turns to their advantage and profit they can easily swallow it.

But there is an officious *fitting* too as well as *lying*, but that is not my *business* to treat on here, you will easily discern that belongs more to an *House of Office*, than my *Text*, and so that would be no *cleanly come off* for me, to make such a digression: There is a *lying* for *credit* too as well as *profit*, but such an one that tells a *lie* to save his *credit* wipes his *Nose* on his *servard* save his *Napkin*; but I shall say no more concerning this first head of *Officious lying*: Now to come to the second part which is *jocose lying*; and this is for the making others *merry*, and may be permitted, provided we exceed not in the measure or manuer of it; this may argue one to be a *wise man* for as the Italian Proverb hath it, *Del biso tutto*.

tanto son' e sano chi non fa zeffe  
 pazzo : but you must take heed  
 that you be not so merry in jest,  
 as to be sad in earnest (Italian) to  
 tease your Friend for a jest, as that  
 Gentleman did, who meeting with  
 a Person of Quality his old ac-  
 quaintance in London, that was  
 newly come from beyond Sea  
 (where he had been a long time,) after a congratulation of his safe  
 return, spoke to him in this fami-  
 liar Dialect : Dear Rogue ! where  
 haſt thou been all this while ?  
 who answered, Faith I have been  
 travelling up and down, and how  
 haſt thou lived by my w<sup>is</sup>, faith  
 the Traveller, whereupon this Jester  
 replied, Faith I never knew  
 one live upon so little in all my  
 life ; but this was so biting a jocu-  
 lary conceit and did so distract this  
 Traveller, that he never cared for  
 his Friend afterward ; it may be  
 said

And of such a jacoft man that he had  
 a good wife a wife man had the keep-  
 ing of it. *Nisi quis pater hunc hunc reu-  
 eratur (as the Spaniard saith) the  
 Devil is the true Jeſt; as that  
 was oh Paulus the Son of Sylla,  
 who (when his Sister had two Gall-  
 blies at the ſame time,) that had fa-  
 milianity with her, namely *Endymion*  
 a *Fulke* *Son*; and *Pompey* furnamed  
*Chesulus*) ſcoffingly ſaid; *Amor fa-  
 rarem tuam habemus. Magis cum hoc  
 beate fallimur.* *As it were good to it vi  
 to vniuersitate si wonk hoy hold w*)  
 who vns *as vns* *as vns* *as vns* *as vns* *as vns*  
 But the third ſort of lying acci-  
 cording to the threecold Diuision  
 that I made, remains yet to be ſpo-  
 ken and having diſpatched the ſecond  
 therin vniuerſitatem officiorum and a  
 Jacoba Lyle. Now the laſt is a per-  
 manient lying, and ſheweth twofold; i  
 one is which a man lieth and hath  
 neither pleasure nor profit by his lying,  
 i*

the second is when one indeed hath  
planned at first, but is *deceived* afterwards: As for the first sort of *lying*, (it) is an unaccountable thing  
in such a person that so lies, and  
deserves to be severely censured: In the time of the Emperor *Claudi*  
*us* there dyed a Man in *Rome*  
named *Pamphylius*, who never told  
any matter of Truth: in all this life-  
time, but evermore had his chiefest  
delight in *lying*: And I heard a sto-  
ry not long ago at a *Coffee-House*,  
(which you know is the *Mart of  
News*) of a *Country-man* of our own  
that was so given to *lying*, but that  
was a *bed*, (although he could *lie*  
in other *places* too) that to break  
himself of that slothful humour,  
was resolved to do penance in *one*  
*sheet*, and therefore very handsome-  
ly as he thought pulled off one of  
the *sheets* of the *Bed* where he lay  
as a *Guest*, and *wrapt* himself up in  
it.

it as if it had been a winding sheet : .  
 But being found out and laughed at  
 for his labour, he turned *Cast in pan*  
 (as they say,) and trans'ferred the  
 contrivance upon the *Mistress of the*  
*House*, saying it was done by her  
 on purpose to affront him, and that  
 he would never lie there again :  
 Now this (you will say) was *double*  
*lying* ; although he lay but in *one*  
*sheet* : But however no *one* *single*  
 person believed his tale, no more  
 than he *himself* did ; but no more  
 of this now, because the person  
 that acted this foolish trick may be  
 dead ( for all as I know. ) For I  
 hear that presently after this mad  
 Prank was played, he finding his  
*Spirits* exhaled with the *heat* of his  
 passion took a Voyage to *Amicy-*  
*ra*, to purge his *Brain-sick* phrensy  
 with *Helle-bore* ; now whether he  
 died there, may be a question much  
 controverted, for I never heard he

returned from thence; but I'll not undertake to resolve this point, but leave it as a Queste for those learned persons to decide, that have nothing else to do but to study the Anatomy of Flies, or such like trifling things of no moment. But secondly as I told you before, the other sort of pernicious Lying is when one indeed hath pleasure at first in Lying, but *dolor* afterward. Now this is such a Lying that is hurtful and destructive to both parties, and is a mortal offence, for many times it causes *mortalitatem*. For example sake, when a man lies in the torrid zone of a Lye, or some prostituted She-bed-fellows, and gets such an heat or a slap bothat he can never clow; is offend againe of such man one may take up the same complaint that *Hermione* in *Phoenice* doth, *κακῶν τοιοῦτον σκοτεῖ μὲν αὐτὸν τούτον*. This kind of Lying is very destructive

to ones health. You have it well express in the Italian Proverb *quello che ha un piede in Bordello ha l'altro nello spodole.* He who hath the one foot in a Bawdy-House hath the other in an Hospital. Those persons that do so freely indulge themselves in such wild ranges and chases as aforesaid, little consider how much their *desultory* promiscuous conjunctions do distract the mind, and render it unfit to undertake serious affairs, they are so much for *generation work*, that at the last they wholly incapacitate themselves for the serving of their generations, besides the many mischiefs the body receives by those fatal venereal encounters, which are oft-times the productives of misery and *infamy* which they intall to their posterity, for though these stolen Waters seem at first to be *sweet*, (and you shall have Gallants in the ap-

prehension of the sweetnes thereof  
of risque fortune, honour; yea into  
it self, and all to enjoy a ~~misery~~ (1)  
yet they will prove waters of Am-  
rah, bitter in the end. Now the  
best way to cure this extravagant  
distemper of a miscellaneous Cairion  
is as a good Author saith, v to sup-  
pose a Woman to be masculine, and  
so weigh her conditions, as breeding  
parts, &c for we all befool our  
Judgments with thinking too much  
of her *invisibilities*.

**But** (Beloved,) that you may  
be edified by what I have said, I  
come in the last place to shew  
you, that lying is a very edifying  
thing, it tends very much to edifi-  
cation, for by that means the  
Sisters, being wrought upon will  
greatly increase and multiply, and  
they being extraordinarily plump  
before, it is a pregnant argument

of their thriving condition, and that in due time they will bring forth a blessed seed, but the issue is uncertain, because no body knowes, whether the conjunction between them and their husbands, is from some benevolent Quakers or fifth Monarchy men: Now you must know the Sisters do not edify as like under all Teachers, those that they edify most by are certaine *hifling* Declamers, who being void of knowldeg and vertue mount the Pulpit with a Gigan-tean -confidence as a Player doth the Stage, and there fulminate and somituate words to puzzle intellects, and vent the foolish and ridiculous whimsies of their distempered brains, for profound and solid Divinity, they admire these most, and count them especially the rightest men that are of long standing, (sure they care not how short they are)

use of writing, and are fit for the  
Dedication of the Sisters, this book more  
with particularity into their parts, are also  
prejudiced against them upon the  
account of their theory, these only  
are apt to think them book Bro-  
thers and not edifying at all. But  
others of the Sisters who know  
them very familiarly, Cry them up  
for men of no good abilities as the  
only objects of a greater name, and  
profess they partake of their gifts  
with a great deal of pleasure, and  
are very much edifyed thereby.

Well (Beloved) you have the do-  
ctrinal part of the Text sufficiently  
explained to you; now I shall wind  
up the ~~bottom~~ of my Discourse with  
one word of exhortation to young  
men, and so dismiss you. Sit in  
this your day, whilst your Meats  
are full of Blood; and you have  
Mar-

Marrow in your bones, and  
your silver, yet lay out your  
particularities, and all that you have  
in Sydney, and the Sister. We sat  
till you mean not in part, but  
wholly to destroy your slaves.

## MINI

Mimi. That is an Error which I must desire you to correct, blot out *levity*, and write *mirth* instead thereof; you of the *Sisterhood*, are hugely given to *censuring*; but I pass not for that; I care as little for it as a *Goose T-----* for the *Thames*, (as the vulgar Proverb is) so long as I deserve not your censure. Some persons are so *caprichious*, that if I were sure alwaies to do *well*, it is a question, whether that would alwaies please. I am far from being in love with *faulz*, but sure this is but a *light* one, if any, and it is for *delight*. There are none will blame this innocent jovial humour, but some peevish *morose* old men: who like old *Monkies*, having either gnawed away or lost their *Tailes*, read Lectures to young ones to ~~the~~ theirs too. I know not why the

young *Divid* to *should*  
*china* .

should affect a *sullen* melancholly  
*humour*, make *wry* faces and look  
sorrowfully, to please some *dog-  
ged* tempers; sorrows will come  
*fast* enough, I shall not need to  
*court* them. I am sure a *pound* of  
care will not pay an *ounce* of debt.  
Therefore why should not I make  
my life as *pleasant* as I can, the  
most compendious way leading to  
this, is to banish all *anxious* soli-  
citude. *Grave cura non ti punga ò fara  
tua vita Lunga* as the Italian  
Proverb is: There be some *Stipo-  
condriques* that can endure *mirth*  
no more than *Owles* can *day light*,  
but it shall never make me have a  
quarrel with the *Light*, because  
weak *eyes* are dazzled with its  
*beamer*. There must be in every-  
thing intermissions to *unbend* our  
spirits; our *spirits* are *cloy'd* as well  
as our *senses*, if they have not  
-sup a *fit* *interval* some  
noiſiſ

short relaxation by ~~all~~ *lights*. The Philosopher that alwayes wept, it may be would have a mind to laugh upon some occasions: Mirth is that which fits one for *business*; according to the Spanish Proverb. *Holgo me un poco mas hilst mi raro* I am a little *merry*, but I do my *business*, and it greatly conduces to *health* too; it is a Sovereign Amulet against some distempers, which afflict sedentary men, it revives the drooping spirits of hypocondriack Petions: And shall it then be counted a *virtue* to bring in one *merry scene* to set off a serious and tedious *Act*? But now *business* comes upon me so fast (Terpole) that I can stay no longer to talk with you; I am to go where neither Pope nor Empereour can send an Embassador, and if I neglect this opportunity of putting forth my self, 'tis a question

tion whether ever I should come to be a Party Counsellor, but rather there is more likelihood that I should be sent to the Isle of Man to negotiate there; and then you may easily ~~see~~ <sup>find</sup> out in what a case I should be.

How is I am bid I o' brygge  
Terp. I have business as well as  
you, that calls me away.

Mim. It is no state business, (I presume) for then I'll warrant you it 'was likely to be well done: for Women in State affairs are like Monkies in Glass-shops: But your business, I suppose lies in the Isle of Man not far from me, where the rest of the Sisters cheifest business use to Lye, and I know you long to be there, therefore I'll keep you no longer from it: Adieu Terpole.

Terp.

Terp. God be with you, (Mitteil  
logue) for you have been far enough  
off from him a good while, though  
you have been preaching (as you call  
it) but the nearer to the Church,  
the further from God (as they say) and  
you seem to have verified that Pro-  
verb, and so I bid you Farewell.

W<sup>m</sup>... It is no wise judgment (I  
believe) for the Earl of Warwick to go  
as likely to be well used: for  
W<sup>m</sup> come in these sisters as the  
W<sup>m</sup> himself in the Chapel of St. George: But now  
peradventure I suppose this is the way of  
yours not ~~the~~ **TON** ~~the~~ **TON** ~~the~~ **TON**  
this of the ~~the~~ ~~the~~ ~~the~~ ~~the~~ ~~the~~ ~~the~~ ~~the~~  
w<sup>m</sup> to Ex<sup>m</sup>, say I know you long  
to be ~~the~~ ~~the~~ ~~the~~ ~~the~~ ~~the~~ ~~the~~ ~~the~~  
soon no longer from it: ~~the~~ ~~the~~ ~~the~~ ~~the~~ ~~the~~ ~~the~~ ~~the~~

Terp.

Gentle Reader, these faults have escaped thorough  
hasty Printing, which thou art desired to  
correct as thou meetest with them.

IN the Title page instead of *decipere* read *desipe-*  
*re*, pag. 19, read v. 29. p. 20. r. Cap. 25. v. 19.  
p. 23. no comma at Tautologies p. 24. next laid  
open l. 3. these words being omitted, are to be  
read: And so are the Brothers, they say Truth is  
best represented by Eve p. 30. l. 17. no full point to  
be next ( This ) but a comma p. 37. is transposed  
the following page is to be read first, p. 47. l. 5.  
next that t. it is.